





# Baptist Record

J. B. GAMBRELL, Editor.

CLINTON, MISS.  
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## Editorial.

### NOTES AND COMMENTS.

Eld. J. M. Phillips, of Tusculooosa, Ala., has accepted a call to Henderson, Ky.

I wish to pack the few remaining years of my life as full of service to the Master as possible.—L. Ball, in Sermon.

We rob the gospel of its power if we leave out its threatenings of punishment. It is to be feared that the novel opinions upon annihilation and restoration which have afflicted the church in these last days, have caused many ministers to be slow to speak concerning the last judgment and its issues, and consequently the terrors of the Lord have had small influence upon either preachers or hearers. If this be so, it cannot be too much regretted. For one great means of conversion is thus left unused.—C. H. Spurgeon.

A preacher was once urged to quit preaching about the pangs of hell, because he was shocking the refined sensibility of some people. To this, in the pulpit, he replied, "O, my friend, if you cannot bear to hear me talk about hell, how will you endure the eternal burning?"—Well said.

Mrs. Nelson's sewing school in New Orleans, as represented recently by a correspondent of the *Catholic Examiner*, of Brooklyn, N. Y., to say: "We call those who practice such dishonest schemes thieves, and not very respectable thieves at that." They "steal children away from the faith of their" Romish "parents"—that is, "steal" them away from errors that slay the soul.—Index.

This *Catholic Examiner* sometime ago lectured protestants on the decency of journalism, but alas!

The *Yves*, the Mormon organ published at Salt Lake City, speaks of the President's reference in his message to Mormonism in wrathful terms. Plural marriages, says the *Yves*, "are ecclesiastical, perpetual and eternal," no matter what the civil law may say or do about them. This is just what the head of the Mormon hierarchy says.

Polygamy is an essential part of Mormonism. How much longer will the people of this country allow such an immoral order to exist? It ought to be pulverized immediately.—Indiana Baptist.

And let the di-orce laws which now disgrace the land be put in the same mortar.

The Musical Recital by the music class of Meridian Female College on the 8th inst., gave great satisfaction to teachers and parents. The teaching of the elements of the art is very thorough. It has occurred to us that it is just at this point that a great many teachers fail.

How true is it that a scary horse always finds a "bugger." A brother is grieved because Bro. Ray has been appointed by the Chickasaw Association in connection with the State Board to labor in East Miss., and in the bounds of the Chickasaw Association. What next. Shall we say that churches and Associations shall not send out missionaries unless everybody can be got to agree to it? Let some men take care that they be not found fighting against God.

Our little friend, Appie Lee, writes us from Fort Worth, Texas, and tells of a pleasant trip to Decatur, Texas. Enclosed with the letter was 25 cents for the Missionary basket. Will not every little reader of the Record try to do that much for missions this year?

Bro. W. P. Chambers writes from Bevil Store, Ala. Somewhat encouragingly from his new home. Dear Brother when any good thing happens over there tell us about it.

Let the brethren all over Louisiana, speak to each other freely through these columns, and let there be a general stirring up all over the State in the interest of their State work. There is no time to throw away.

You have doubtless heard of the Union Revival that has been in progress in this city—(Memphis, Tenn.) for five weeks passed. It closed last night—many hundred conversions resulting and the churches strengthened. To God be the glory.—J. N. Justice.

Pastor Lamar says Memphis has been mightily shaken by this revival; the pastors must mightily beset themselves or things will soon settle back into the old ways.

Prof. Gibson, of Rienzi, a fine teacher and thorough Baptist, is a candidate for Congress in his District. He is every way worthy and well qualified. And along this line we note, that Mr. Cunningham, of Natchitoches, La., another

or Baptist brother is the Democratic nominee for Attorney General of his State, and will no doubt be elected. Make a note of this Bro. Piker.

Jesus Christ always looks on the best side of us. This is my rule as to my brethren and all they are engaged in.—E. B. Miller, *Gleaner*.

A great deal better is that rule than setting up to watch the brethren, on the idea that they are going to do something bad. Some brethren want to feel under every brother's jacket to see if he is right.

Ask Deacon John Powell to give us an article on the deacons, and on collecting the pastor's salary.—R. L. Allen.

Please call on some one to give us an article on Depravity, especially its origin. Whence it came. Whether it be a direct divine infliction, or the natural result of sin.—R. G. Hackett.

Will Eld. J. P. Everett, respond to this call.

Prosperity is a more refined and severe test of character than adversity, as one hour of summer sunshine produces greater corruption than the longest winter day.—Elizabeth.

A writer in the *Biblical Recorder*, bewails the fact that so many N. C. Baptists do not read their excellent *Recorder*, and says they will never do much till they do and thus inform themselves. He is quite right. Will people are informed they will not be interested.

Dr. A. S. Worrell, in the *Evangelist* says that there is a strong tendency among Baptists in Southwest Arkansas to give up the wrangling which has greatly retarded the progress of our cause in that region.—Western Recorder.

So note it be. Nothing has retarded the progress of the cause in the Southwest so much as the constant wrangling and mainly over little things. May there be peace in Ark. and throughout all the land, among Baptists.

On yesterday, the 2nd. Sunday, Bro. Jno. F. Jackson, a most excellent man for the office, was ordained to the deaconship. The Presbytery consisted of the pastor, Eld. J. H. Edwards, and Elds. J. L. Johnson and W. I. Hargis. Ordination sermon by the pastor, Ordination Prayer, by Eld. W. I. Hargis and charge and benediction by Eld. J. L. Johnson.—J. I. Hargis, Oxford.

A young lady writes us from one of the Central Blue Grass counties: "I am in a Baptist community where men chew tobacco right in church. Those gentlemen can plead Scripture in justification of their filthy practice. And he who is filthy, let him be filthy still."—Rev. 22:11.

—Reader.

There is no way to induce the brethren to be clean and "nice as well as good?"

Our missionary, Bro. Powell, is laboring faithfully, and meeting with great success. The Mexicans, revolting against the chains of Roman Catholicism, are praying for light and are begging for Baptist preachers and Baptist teachers. Bro. Powell has now the opportunity of buying for one thousand dollars a magnificent cathedral, which originally cost many thousands. I am sure Southern Baptists will never suffer such an opportunity to pass.—E. R.

There ought to be liberality enough in Southern Baptists to promptly utilize all such opportunities.

"I find that those who read our paper do nearly all the work of the denomination." If that be so and it is, ought not an earnest effort to be made to induce more of our people to read?

"There are persons in most churches who consider it to be their special office to advise the Pastor, and direct his social as well as his religious life." And the preacher should be in subjection to them not a moment.

According to the *Missionary Review*'s tables, the foreign Missionary societies of the world show a gain of 308,643 communicants in the past year. They spent a little less than \$8,500,000. The home churches could not show a corresponding increase for their outlay.—Heathen Helper.

The *Recorder* tells us that Bro. Christian is preaching to full houses in Chattanooga. Can't you let us hear from you now and then Bro. C?

The way to promote a revival in your church is by getting yourself right in the sight of God. The revival will then begin in your heart, and may spread far and wide.

Shall we say it again? We cannot undertake to settle difficulties afar off. More than likely we were to try it. If you can't settle your trouble call in help. A committee of Godly brethren on the ground can do far more, than many Editors afar off.

"There are a great many church communists in our neighborhood." Among Baptists there are no other sort of communists in Mississippi, so far as we know. If there is a

preacher in the State who does not believe in church communion, will he give us his name?

Take good care of Bro. Snyder at Clinton. Some of us think a great deal of him.—Silas H. Coleman, Rodney.

We will give both hands when he comes.

The *Missionary Baptist*, Nashville wears a smiling face and propose to live and do good. It did appear to us that if Tenn., would support the two papers in the field, it would be better than having three papers. But maybe not.

Just now the greatest danger to Louisiana Baptists, is division. Let every brother resolve, that, as far as in him lies, the brotherhood shall strive together for the furtherance of the gospel.

"The pulpit has no longer that absolute jurisdiction in morals and religion which it once had."—H. J. Beecher, in *New York Herald*, of Jan. 28th. And no one man or society of men have done so much to destroy the influence of the pulpit in such matters as has Beecher.

What with his semi-infidel teachings, the potted-religious charges, the Higher Lawism, the Socialism, the thing called religion at the North has in a large measure degenerated into a looser and weaker moral influence than that possessed by the Union League or the Woman's Rights Christian Temperance Union. If the degeneration continues many years the Baptists of the North and South will have to unite in sending missionaries to preach the gospel of Christ to the millions of skeptics and infidels in these so-called religious organizations.—Biblical Recorder.

Eld. T. J. Bailey has a copy of History of Foreign Mission of the Southern Baptist Convention; but he is going to work for a other to give to a brother preacher. That is a good idea, and kind. Brethren send along ten new subscriptions and let us send you the book. Every pastor ought to have it!

### REJOINDER TO DR. HUNTER.

Our Presbyterial brother this week is stronger than he has been. Indeed, he is a vigorous writer, just such an one as we are glad to have represent Pedobaptists in this paper. If he is a little caustic now and then, it is because he boils over in the heat of his Pedobaptist indignation at Baptist ways. He is in earnest in his efforts to doctor Baptist consciences, and manners, too, perhaps.

Yes, we did succeed in proving just what we said of Calvin. Calvin testified that Christ commanded immersion, and that the Church (Catholic) changed it. That is what we said. Here Calvin testifies to the meaning of the word *baptizo*, and, also, to a historical fact. But, in Calvin's opinion, the change from the specific act commanded, to another act with the same intent, did not destroy the substance of the matter. Calvin's facts are correct; his opinions are not correct. A man may be a good witness, as to a fact, yet far off, as to the bearing of the fact. It is freely admitted, that neither Calvin, nor Romanists, nor Luther, nor that great company of Pedobaptist authors, who stand with Baptists on the question of fact, believed, that, in making the change, the rite of baptism has been displaced. They thought that the substance could be transferred to another mould without spilling.

With their facts, we agree; with their theories, we are at war. Now, Dr. the real question to be decided, in this case is, whether when Christ commanded a certain act, having a certain design, man may substitute another act to fulfill that design. Baptists have their answer ready.

Our brother insists that Pedobaptists are badly treated. When Paul was persecuting the Saints honestly thinking he did God's service, did his conscience need nothing? It seems to us that the need for doctoring it was very great. He needed light, instruction, the very thing he least dreamed of needing. Sir, we do believe Pedobaptists need their conscience doctoring, righted by the force of truth. Why else should we write a line in reply to you. Our conception of the average Pedobaptist, would, that he is a good man, and would walk in the truth if it could be brought home properly to his heart; but he has been trained up in a church with many beautiful errors, and he is fondly attached to the church of his fathers. His prejudices are all on that side. We would gladly draw him away from error into the better way. This is our view, and we are an average Baptist. There are Baptists, no doubt, who say and believe many har. things of Pedobaptists, and they are well met, by Pedobaptists, who charge bigotry, indecency, etc., upon Baptists. There is, in short, some religious ruffianism on both sides; but, Dr., we two need not occupy space with such matters.

As to following Calvin and Pe-

dobaptists, we do not; before Calvin was, Baptists were, and in practice what they are to day. All there is to it is this: The vast array of the world's great Pedobaptist scholars say Baptists are right as to the fact.

As long as we hold that disciples are bound to do what their Lord commanded them, and nothing else, we are bound to our present practice, or we must go in the face of these great scholars. Candidly, dear Dr., is not their testimony as to this fact misleading, if we are wrong? That is the point.

Did these Pedobaptist scholars hold that *baptizo* means to dip and nothing else. No, they did not, or at least many of them did not. They held that dip, or its equivalent is the primary literal meaning, and that it had then other and remote meanings, figurative meanings, etc. But now work it. They declare as a fact, that the rite in question was administered according to the literal, primary meaning of the word.

We will bring this out more fully in response to your remarks. Dr. Carson. You remind us of a Baptist scholar. It started us, as the face, you say, and we write if we were ignorant of it. No, we are not ignorant of it, nor are we acquainted of the fact, that Pedobaptists, in selecting just the words quoted, and letting no more appear, do Dr. Carson great injustice, and mislead their readers. We have seen this done before, and now with the book before us, we will set this writer in his true light, and then you may have all the comfort desirable from his admission.

Your quotation is correct; but Carson's explanation of his dissent from the lexicons you withhold. He says: "On this point (primary meaning) I have no quarrel with lexicons. There is the most complete harmony among them in representing *baptizo* as the primary meaning of *baptizo* and *baptizo*. Again: 'Accordingly, Baptist writers have always applied, with the greatest confidence to lexicons, even of Pedobaptist writers. On the contrary, their opponents often take refuge in a supposed, sacred or Scriptural use, that they may be secured from the first of the lexicon s." Dr. Carson evidently did not intend that the impression should go out that lexicons are against Baptist in this controversy. And further, he tells us that the lexicons are wrong in taking a meaning from the word, which is only implied in the passage, where the word occurs.

We quote for your benefit, and others, as well, his explanation: To explain this point more clearly, I shall lay down a canon, and by this I mean a first principle in criticism. That which does not contain its own evidence is not entitled to the name of a critical canon. I do not request my readers to admit my canon. I insist on their submission to it. I let them deny it if they can. My canon is, that in certain situations two words, or even several words, on the broad of which does not make sense, though they are all essentially different in their significations. The physician, for instance, may, with equal propriety and perspicuity, say either "dip the bread in the wine," or, "moistened the bread in the wine." Yet this does not import that *dip* signifies to *moisten*, or that *moisten* signifies to *dip*. Each of these words has its own peculiar meaning, which the other does not possess. *Dip* the bread does not say *moisten* the bread, yet it is known that the object of the dipping is to moisten. Now, it is from ignorance of this principle that lexiconographers have given meanings to words which they do not possess; and have thereby laid a foundation for evasive criticism on controverted subjects, with respect to almost all questions. In Greek it might be said with equal propriety, *denaui en oino* or *lupen en oino*, "moisten in wine, or dip in wine" which in this circumstance it is rashly and unphilosophically concluded that one of the meanings of *baptizo* is to *moisten*.

Again he says: "Parkhurst gives six meanings to *baptizo*. I undertake to prove that it has, but one yet he and I do not differ about the primary meaning of the word. I blame him for giving different meanings when there is no real difference in the meaning of this word. He assigns to figurative meanings." I maintain that in figures there is no different meaning of the word. It is only a figurative application; thus Dr. Carson explains himself, and we commend the whole to our brother with full consent that he shall get all the comfort out of it that he can. We quote from, the Philadelphia edition pages, 56 and 57. It is worthy of remark, that if Carson is wrong on the one point of difference, which, it is just to say, he argues with great ability, and convincing power from *usus loquendi* of the word; yet, we say, if on this one point, he does not hold his position, the merits of the controversy are not affected. For instance, suppose to dye, to moisten etc., the remote meaning of the word, and that some of the supposed figurative meanings, be true, what then? Does any candid man believe that our Lord, in giving

ing a command to his disciples a vast majority of whom would certainly be plain people, is it credible that he would use a word out of its plain, literal sense? Or does any body seriously believe our Lord meant to command that we should be dyed or moistened. Were the people moistened in Jordan or dyed in Jordan?

It is not required of us to be silly in order to be Christians.

We shall urge nothing in reply to what is said of the Latin version, not because there is nothing to be said, but because we must notice another point or two in the present article, and then we hope to have an orderly discussion with Dr. Hunter, a little later.

The Dr.'s splendid imagination is at fault as to the beginning of our correspondence with the Priest referred to. It was brought about this way: One day we fell into conversation with a Catholic lady of Protestant parentage. She was very zealous, as most perverses are, and tried hard to bring us over to her faith. After awhile, she came to the end of her wits, and said, "I explain it all, but I shall write you. We parted, and by and by, here comes a letter from the Priest wishing us to state plainly our objection to his church. A correspondence was continued for weeks. One point of objection was, that Catholics did not baptize, but rattle, and, therefore, did not obey Christ. His defense was, that the rite was changed by the authority of the church. So, you see, Dr., your imagination has played you a trick.

As to the Catechism of the Council of Trent, we have to say virtually what has already been said, concerning Calvin and others. When Catholics undertake to tell us what they have done, as a matter of fact they are to be believed, especially where there is no motive to misstate facts. Whether they did or did not change the rite is purely a question of fact, of historical fact, we will say. Whether Peter immersed or *asperged* 3,000 souls on the day of Pentecost is another sort of question; it is a question of interpretation. Whatever was done on that occasion antedated, by centuries the rise of the Catholic church. It is not upon questions of fact, that we break with Catholics and Pedobaptist scholars. But when they begin to interpret Scripture, then their theories find play, and we part with them. It may be that our esteemed brother will not be able to understand why a Baptist would not set much by the testimony of a Pedobaptist in the region of opinion and interpretation, as in that of fact. Our readers will understand. A great American wit has said, "There is no arguing a gainst facts; but what a world of room for contriving facts."

This article is long enough. The other points go over, not to be noticed, specially at all perhaps. Dr. Hunter and we have been having a running discussion for sometime. It has been very pleasant, and, it is hoped, not without profit. But without some limitations or guides, it must run on endlessly, and not reach the highest degree of usefulness. We propose now that a proposition, simple, plain and right to the point be agreed upon, and that, henceforth, the discussion take a definite shape. The proposition will be presented soon.

Before laying down our pen, we will say, that, in our opinion, Dr. Hunter is abundantly able to represent his side, and he will do it in a Christian spirit. It is but fair that he ask some one of his church papers to print both sides of the discussion, that Presbyterians may have a benefit as well as Baptists. It is not in our heart to monopolize the truth.

Dear Bro. Wase.—In answer to your question, I will say, that we are an advocate of feet-washing. Dr. Graves is an alien immersionist. He tells us that when very young, in his first pastorate, with theological views a formed, he received alien immersions. In just the same way, we favored feet-washing. Upon a thorough re-examination, he opposed alien immersions. Just so, we came to oppose feet-washing, and have done so on all suitable occasions for more than a dozen years. The only articles on the subject which ever appeared in the *Recorder* were written by Bro. Hall (at our request) against the practice, and had our endorsement in the paper. If we were to charge Dr. Graves with being the champion advocate of alien immersion, because he once practiced that way, we would be guilty of a gross wrong. We will not put the other side; but let the reader put it to himself.

We have noticed Bro. Graves' statements for months, but felt that it was better to let it go along, rather than keep up a wrangle and an irritation among brethren. It has not appeared to us that the constant repetition of this statement was prompted by a Christian spirit, or a desire to let his readers know

the whole truth, and past experience in trying to induce him to represent us fairly, decided us months ago, to let him have the field to himself. There is a public sense of justice, which, in due time, will make everything right. I only write this now at your request and with the full determination not to pursue the matter.

We cannot think it worth while to try to keep our neighbor informed and to correct his statements.

### WORDS FROM FRIENDS.

We have received the following note from brother W. H. Jack, President of the Louisiana Baptist Convention:

"I note specially that you have arranged with brother Head to take the Messenger list and carry out his contract with his subscribers, etc.

As to this I have to say that, in common with the denomination of the State, I deeply regret the failure of the Messenger, but under all the circumstances, I regard the consolidation as the best thing possible under the existing condition of things.

You may count me one to push.—J. J. White, Trenton, La. You are entered on our books that way.

It is not editors we need, but a good, cheap paper that will come regularly.—Joseph Abbott, La.—Brother, we are going to say ourself out to send you the *Recorder* regularly, and if Louisiana brethren will help, it will be good, too.

I should rejoice to see the Messenger and *Recorder* married, made one and well located. It seems to me a paper in New Orleans would do well.—Henry Bennett, Eccegreen.

We do not intend that our names shall ever be dropped from your list.—W. W. Gilbert, Jno. McHale, Belmont. The *Recorder* is getting a large list of subscribers, who, like these brethren have come to stay, and, as they say, do all they can for their paper.

I don't remember when my time is out, but I am in for life.—W. M. Sprinkel, Hallsburg.

My work will be nearly all in Alabama this year, but I can't get my consent to do without the *Recorder*.—G. W. Knight, Tobio, Wayne Co.—Give us the news from your field.

Dr. W. H. Harrington, of Crawfordville, on renewing, says: "The best commendation of your paper is to subscribe for it again, and pay for it. This is not bread but substance. Inside and out you have improved it greatly, and we are altogether pleased."

Our venerable brother Coleman, of Rodney, says: "The Lord help you to give us a good paper." Editors are often blamed, but who prays for the man who is trying to make a good paper.

I will try to get you ten subscribers when I can get out among the brethren.—Prof. W. E. Berry, Blue Mountain.

You may enter me for one of Dr. Tupper's books.—R. L. Allen, Vaden. Y'n stand that way on the list.

I send you some new names, and when I get ten I will claim Dr. Tupper's books.—W. L. Skinner, Kosuth. You shall have it. Forty-nine other pastors can claim a copy on the same terms.

Bro White made a strong appeal for the *Recorder*, last meeting, and said he would not cease his efforts till the paper is taken by every family in the church.—S. E. Dudley, Utica. Pastor White is a practical worker, and his churches never fail to do their duty. Other pastors might follow his example with profit.

It is a luxury to work for the *Recorder*.—J. R. Farish. And Bro. F. enjoys a great deal of that luxury; but he has no disposition to monopolize it.

There are some of the good words of the *Recorder*.

### Communications.

#### A Mistake.

I saw in a past number of the *Recorder*, that Eld. S. H. Thompson of Liberty, said that, in riding over some of the destitute portions of Mississippi, he learned that there was not a Baptist to be found up and down McCall's Creek. I think he is a little mistaken. We have five churches with about 450 members, all have pastors and plenty of Testaments, and some super-super-Baptists.

Brookhaven. JAMES O. BYRD.

#### Important Matter.

Bro. Pastors: When any of your members go to another community, either to reside or even on a visit, please write a card to the pastor there, informing him of the fact. Do this at once, do this every time, especially if they go to a town. Let those that move to take their letters with them, and join the church the first meeting after their arrival. Teach them to go to the pastor and to the church and make themselves known without delay. Let parents write to the pastor in the town where their sons are in

business and see that their sons call upon the pastor. For lack of this course many Baptists are lost to the working-force of our churches, and some lost to the denomination for all time.

J. W. BOZEMAN.

#### Senatobia, Feb. 13th.

As a matter of news I will say "Tate County" has prohibition after July 1st, 1884. After that time there will not be any whisky sold in Hernando, Coldwater, Senatobia, Como, nor Sardis. From Memphis to Batesville and perhaps further down. It is this that worries the people want it and asked for it. All of our Representatives are anti-whisky men. Weather bad, not much church work.

Yours Truly, L. T. R.

#### West Point, Feb. 12th.

I am at present preaching to the churches at Siloam, Mayhew and Cobb Switch. I was at Mayhew last Sunday—had a good congregation morning and night considering the bad weather and roads. We received two members into the church at the morning service. One by letter, and one by experience for baptism—both grown men. I began preaching to this church several years ago—when it had only six members, and no house of worship. It was a *joint* in a good house, and has thirty-five members. It has during the past year contributed to our various enterprises, and has paid the pastor's salary in full, and pays his traveling expenses monthly. This is one of the pleasantest fields I ever worked in. Christians of all denominations are kind, and work together harmoniously. So you see I am much in love with Mayhew. With best wishes to you and the *Recorder*, I am as ever

Your Brother,

H. J. VANLANDER, HAM.

#### Kosciusko, Feb. 12.

It may interest the *Recorder* readers to know that I am happy. I am happy, not because some of our best members have moved away, but because other true and tried Baptists have come in who will be fellow helpers in the gospel, and because my work for 1884 is opening up so blessedly encouraging. No pastor in or out of Mississippi has a church superior to the Kosciusko church, all things considered. I believe I shall be able to say as much of my two churches in the country, by the last of this year. I have not an "anti" to any good word or work in all my pastorate, and so all my churches will not only pay the pastor's salary but will take quarterly collections for our various missions and enterprises. The hardest work I have seen in the effort to get my people to feel the need to them and also the profit in reading our papers and books, but even in this there is an improvement. The spirit for mission work in our association is a new one. Bro. Dorwood has done some mission work and feels encouraged by the indications.

J. J. W. MATHEWS.

#### Van Alstyne, Texas, Feb. 12th, 1884.

"I remember my fault this day" was a confession made by the King's brother. So a copy of the *Recorder* the other day reminded me of what I should have done long ago "But" you know all defaulters have excuses. Well, now for mine. I have had so much to do, and my mind so fully occupied with my churches, and building churches, and unification specially, that I have not had time to write anything for the *Recorder*, and for want of money to renew my subscription which is past due. Yes, my brother, I think of Mississippi often. It would be strange if I would soon forget the State where I have so many personal friends and where I have had thirty-two years of trial and triumph in the gospel of our common Lord.

I recognize the fact that I am growing old, and what I do for Christ must be done quickly, for I will soon be numbered with the Fathers who have gone before. I rejoice to note the prosperity of our cause in the gallant little State of Mississippi. If demagoguism, and whisky, could be driven from the State, her moral and material interests would be an assured fact. I have four churches, three in villages and one in the country. They have agreed that I shall not starve. I am at my same old trade—building meeting houses, one on hand and another to commence soon. Give my kind regards to the brethren generally, and especially my old charges.

W. W. FINLEY.

#### State Mission Work.

There is much destitution. It must still be remembered that in our State in the Mississippi Bottom there are nine whole counties and parts of six other counties. In all that vast territory there are one hundred thousand people. Of course a mixed population. In all that land we have four preachers actively employed only. Two of these are in one county. The other two in different counties leaving six whole counties, and those parts of others destitute. My effort last year was to sustain the work already commenced. Two of the churches, one strong, the other weak, when combined are able to support a pastor. They have brother A. Taylor, a pastor. Bro. E. E. Smith has a part of my work. Bro. Slack has his churches in Coahoma county; and Bro. Watts in Sunflower. None of those brethren are receiving any aid outside of their churches. The new church building at Greenville is about ready for occupancy—a neat, handsome building on a plain style. But alas! no one to occupy it. The State Board appropriated \$100 for that place. But have failed to secure a suitable man for the position. I regretted to leave that field; I loved to work in it. Yet I may be of greater service to it in my present position while I hold it, than in person on the field.

F. D. BARRS.

#### Louisville, Feb. 11, 1884.

What a grand work to result from the faithfulness of one man, and during his life time. But this is only a little of it, the heaven is working its way to the very heart of the nations in Northern Europe. It is to be regretted that there are any Baptists who impeach the genuineness of brother Oncken's baptism, and that of all, our German brethren. Thanks to brother Baars for his translation. It will be real with interest.—E. R.

When I left Hamburg in 1872, I had never heard of Baptists, nor did I hear anything of them when I was at home in 1876. To-day there are in Hamburg over 30,000 Baptists with several fine churches, a theological seminary and publishing house, and a good Baptist paper, which has a large circulation. Thank God for it, and may the Baptists in Germany still continue to grow, and to do good, and to win souls for Jesus.

Bro. Oncken was buried at Hamburg on the 4th of January, at 30 years of Baptist church; being present, besides many others of political distinction, attended the funeral.

When I left Hamburg in 1872, I had never heard of Baptists, nor did I hear anything of them when I was at home in 1876. To-day there are in Hamburg over 30,000 Baptists with several fine churches, a theological seminary and publishing house, and a good Baptist paper, which has a large circulation. Thank God for it, and may the Baptists in Germany still continue to grow, and to do good, and to win souls for Jesus.

F. D. BARRS.

#### Union Meeting at Mt. Moriah Church, Pontotoc County.

The churches of the First District of the Aberdeen Association, Mt. Moriah Church on Friday before the fifth Sunday in December, 1883.

After the Introductory Service by Eld. W. A. Mayo, Bro. J. H. Garrett, was elected Moderator, S. S. Segall Associate Moderator, and H. B. Abernethy, Clerk.

The following churches were represented by letter and delegates: Pleasant Hill, Toxiah, Shiloh, Pleasant Grove, Hosa, Sharon and Mt. Moriah. Eld. J. L. Henderson read an interesting and instructive essay on

Brethren are writing letters of inquiry to me and some are seeking personal interviews, all of which encourages my hope.

Yazoo county has much dest







